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seventeenth century, but it was only in the eighteen-thirties that conditions arose in which their numbers and influence could increase; and it was during the same decade that American Protestant schools became important. During the second half of the century a new step was taken, with the creation in 1866 of the institution which subsequently became the American University of Beirut; nine years later, in 1875, the Jesuit college which was later to become the Université de S. Joseph, was transferred to Beirut from Ghazir, where it had been established in 1843. Towards the end of the century Russian, German and other religious schools were established, the French Mission Laïque began its work, and the Ottoman Government itself started to create schools and colleges on Western lines.

The spread of Western education, the growth of commercial relations with Western countries and other factors brought into existence a class of people who knew French, English and other European languages, often as well as and sometimes better than their native Arabic. Knowledge of these languages gave them the key to a whole new world of ideas and images.

The spread of Western ideas, the rediscovery and publication of the Arab classics by Western orientalists, the introduction of the printing-press and the establishment of newspapers and periodicals led to a revival of Arabic literature. At the beginning of the nineteenth century the creative use of the classical Arabic language had almost entirely ceased. The old authors were scarcely read; such poetry and prose as were produced were imitations of archaic models; except for religious schools, which mainly confined themselves to the memorization of the Quran, no sort of literary education existed. But gradually what had been dead came to life again. Around the mission-schools in Beirut gathered a group of Syrian writers, most of them Christians, who set themselves to evolve a modern Arabic idiom and style suitable for the expression of Western ideas, and to use the instrument thus created to familiarize the Arabs with the civilization of Europe and to render them conscious of their own problems. At the same time another group was being created in Cairo by means of the schools, educational missions and translations initiated or encouraged by Muhammad Ali and his successors; similar to the Beirut group in many ways, it differed from it by a greater concern with the

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question of Islam and modern civilization, and a greater caution in accepting ideas and innovations from Europe.

These two groups, and smaller, less important groups in other towns, have laid the foundations of a new Arabic literature. To a great extent their work has been preparatory. The Arabic language has been rendered more adequate and flexible, for example by the adoption or invention of technical terms. Western ideas have been spread through translations and works of popularization. New literary forms have been introduced—the poetic drama, the novel, the romantic autobiography—and at the same time old forms have been revived. In addition to the advances in form, the subject-matter of literature has been extended. Different groups have set themselves to expound subjects not hitherto treated : the relations between religion and secular culture, the position of women, the method of empirical science, and so on. In all this preparatory work, the influence of French and English thought and literature has been great and obvious.

Modern Arabic literature has so far produced nothing of great originality, nothing of much interest to the outer world. But there have been a number of honest, hard-working and courageous writers, who have deserved well of the Arabic-speaking peoples : for example, the religious thinker Muhammad Abdu, the social reformer Qasim Amin, the essayist al-Manfaluti, the poets Ahmad Shawqi and Hafiz Ibrahim, the playwright and novelist Tawfiq al-Hakim and the scholar Taha Husain.

These names are all those of Egyptians, and Cairo is the unquestioned centre of Arabic literature. But there have been very important Syrian and Lebanese writers, many of whom it is true worked for most of their lives in Egypt, although others remained in their own country. They include the scholars and poets of the Bustani and Yaziji families ; the religious reformer Rashid Rida ; the fathers of Arabic journalism Shidiaq, Nimr, Sarruf, Zaidan and Taqla ; the poet Khalil Mutran ; the best of women writers in Arabic, May Ziadah ; the traveller Amin Rihani ; and the mystic Khalil Jibran. The last two spent many years in the United States and wrote much of their work in English. They are the most distinguished of a group of Syrian-American writers who have planted in the new world a root of Arabic literature, which in spite of its qualities can hardly hope to survive a generation.

Westernized as soon as possible. But the greater number of thoughtful Arabs have since the beginning of the Western penetration refused to go to either extreme. They realize that there is much that is good in Western civilization; that their own civilization is ill; and that its maladies would make it desirable, even did not its weakness make it inevitable, that it should be influenced and transformed by the West. But at the same time they can see clearly the faults in the West and the qualities of their own tradition; more fundamentally, they have faith that the Arab and Islamic peoples have creative gifts of their own and in consequence a special part to play in human history. Therefore their reaction to the impact of the West has been neither uncritical rejection nor uncritical acceptance, but a process of questioning which still continues: What can the Arabs become? What can they do in the world? What form and degree of Westernization will best serve to revive their creative spirit?

The paragraphs which follow will summarize some of the answers which different groups of Arabic thinkers give to these questions. It must however be made clear in advance that the explicit views of particular thinkers are only one among several factors which will determine the answer which the Arabs give to these questions. Men brought up in the Arabic language and the Moslem faith, and in unceasing contact with the West in their thoughts and their lives, are forced by the nature of their situation to make judgements and decisions about the acceptance or rejection of Western ideas and ways; these judgements and decisions are influenced or even determined by the Arab and Moslem standards of those who make them; and having been made they involve others which perhaps had not been foreseen. Thus by a process of unformulated and unsystematic thought the structure of society gradually changes. A thinker of genius may alter the direction of that process; but in the absence of genius, the explicit doctrines of the intellectual élite may have only a very limited effect.

2

The first task of the Arab thinkers was to understand the West. It was effectively begun in the days of Muhammad Ali in Egypt, has continued ever since and is still far from completion. Its methods are various: schools on the Western

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model or under Western control have been established; students have sought foreign universities, on their own initiative or as members of official missions; European languages have been studied and Western books translated into Arabic. At present the Arabs, at least in the more advanced of the Arab countries, have achieved a certain understanding of Western technology and natural science, and of the polite literature of England and France. But Christianity, European philosophy, music and art, the whole culture of Russia and central Europe and the literature of the ancient world are still very imperfectly known.

The study of the West has itself done something to Westernize the Arab mind. The student cannot be unaffected by the object of his thought. In so far as theories of Westernization have been formulated, they fall into two main categories, which may conveniently be called theories of Islamic revival and of secularization. As expounded below they are 'ideal types'; any particular Arab thinker will probably be found to hold not one of the theories in its pure form, but a distinctive blend of several.

3

The movement of Islamic revival springs from a vision of an Arabo-Islamic society which neither apes the West nor clings blindly to outworn forms: of which the animating spirit and the principles of judgement are derived from Islam, but the ways of life and thought largely approximate or correspond' to those of Western society; and which has a 'healthy' relationship to the Christian world, a relationship of mutual respect and influence, based upon the acknowledgement of equality.

This much would be generally agreed, but there is great difference of opinion about the methods by which such a state of affairs could be brought into existence. There are some who claim that what is necessary is not so much a regeneration of the spirit and thought of Islam as an effort to unify and direct the political efforts of the Islamic peoples in defence of the Islamic world against Western penetration. They wish to accept only the externals of Western civilization, the sources of its economic and military strength. This was the doctrine of the Pan-Islamic movement, originated by Jemal ad-Din al-Afghani in Egypt and elsewhere during the

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versity. The committee makes its decisions on the basis of reports submitted to it by the Section of Educational Research of the Committee on Education and Instruction.

The Committee on Purchases is under the chairmanship of the accountant of the Ministry, with two other members appointed by the Director General of Education. It has charge of all buying of equipment, of receiving bids, and of preparing the contracts of the Ministry.

Beside the Directorate General of Education and its branches covering the system of public education for the entire country, three other institutions and agencies are connected directly with the Minister of Education:

1. The Department of Antiquities is headed by a director who is under the jurisdiction of the Minister. It has charge of the museum of antiquities, supervises all excavations, and preserves archeological sites. Its regulations are incorporated in Decree No. 352 (1945) "Embodying the Regulations of the Directorate of Antiquities."

2. The Syrian University, which until 1946 consisted of the Faculties of Medicine and Law, was in the process of reorganization at the time of the visit of the American Council Commission. It is described in chapter 22.

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3. The Arab Academy, which was founded during the Arab government regime following World War I, is a body of learned Arabists, which has its own assembly of members in Syria and corresponding members in other Arabic and Islamic countries as well as among orientalists. It holds public lectures, issues a magazine known as the *Review of the Arab Academy* which appeared first in 1920 and in which are published the researches and studies of its members. It also maintains a public library which contains about 20,000 printed books and more than 4,000 Arabic manuscripts. The Academy has at times attempted to lay down Arabic equivalents to modern scientific terms.

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Educational Finance

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Educational finance in Syria is centralized. The bulk of the expenditure on the schools and their equipment, on the salaries of teachers and janitors, comes from the budget of the Ministry of Education, which is a part of the general budget of the Syrian Republic. The Ottoman Education Laws of 1869 and 1913, which had remained the basic education laws during the French-mandate period, had provided that the expenditures of elementary schools should be borne by the local authorities. This, however, remained more a theoretical than a practical possibility in most of the Ottoman Empire. In Syria, some school buildings were provided—in Turkish, as in French, days—by the central governments, some by the localities or